The Way to the Peace and
Settlement of these Nations

By Peter Cornelius

1659.

THE WAY TO THE PEACE AND SETTLEMENT OF THESE NATIONS,

Fully discovered in two Letters, delivered to his late Highnesse, and one to the present Parliament, As also one to his Highnesse *Richard* Lord Protector, of *England*, *Scotland*, and *Ireland*, &c.

WHEREIN

The liberty of speaking (which every one desires for himselfe) is opposed against Antichrist, for the procuring of his downfall, who will not grant the same to others;

And now published

To awaken the publick spirits in *England*, and to raise up an universal Magistrate in Christendome, that will suffer all sorts of people, (of what Religion soever they are) in any one Countrey, as God (the great Magistrate) suffers the same in all Countreys of the world.

Matth. 5. 15. *Men do not light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house.*

By *Peter Cornelius*, *Van Zurick-Zee*, a lover of truth and peace.

LONDON: Printed for *Daniel White*, and are to be sold at his Shop at the seaven-Starres, in *Pauls* Church-Yard. 1659.

To the High and Honourable Assembly of PARLIAMENT, representing the whole body of the Common-Wealth of *England*, *Scotland*, and *Ireland*, &c.

Lords, and Gentlemen,

HAving seen that Policy, and Religion, which (as God is) ought to be universall was divided and severed into many Sects, my spirit was much troubled; and looking round-about me, where to make a beginning to rectifie those evils, I found no better object in Christendome, then his late *Highness* the *Lord PROTECTOR*; whereupon I resolved for a while, to leave my family and native Country, fearing if I should not manifest to the Magistrates in *England*, what was upon my spirit, that they (having much to doe with other affairs) might through the subtilty of the Clergy, (as in other Nations) easily be deceived. Therefore coming to *London*, I made first my addresse to some of the Counsel, and so (by the favour of them) to his *Highness* were I delivering the two following Letters, was heard several times with patience; doing my endeavour to preserve *England* from that great dishonour which hath befallen other Nations, by setting up instead of the form, and doctrine of Christ, the forms and factions of men. But being obstructed in my proceeding,

through the unexpected death of his *Highneſs*, I was put to ſome ſtop, waiting for a better opportunity, and hearing, that your *Honours* were to aſſemble together upon the 27. of *January*, my ſpirit was revived, hoping that my deſign (for the peace, and welfare of theſe Nations) by that means (better then heretofore) might be accompliſhed. Whereupon I reſolved to bring the buſineſſe (formerly propounded to his *Highneſs*) to your Honours Conſideration, being perſwaded in my heart, if You (who are now intruſted with the weighty affairs of theſe Nations) have fixed your eyes upon God, as the eyes of the good people in theſe and other Nations are fixed upon You, that the Propoſals laid down in the two following Letters, will have a great influence upon your hearts; eſpecially if you conſider and remember the notable words of *Solomon*, where he ſpeaks to the Kings and Rulers of the earth, that a ſharp judgement ſhall come upon them that are in high places; for mercy will ſoon pardon the meaneſt, but mighty men (not ſtanding in the Counſel of God) ſhall be mightily tormented. Therefore give ear to him, you that rule the people, and glory in the multitude of Nations; for he ſhall try your works, and ſearch out your Counſels: Set your ſelves as true ſervants of the Common wealth (in oppoſition to the Antichriſt) againſt all oppreſſors, that ſo they that ſeek with *Haman* to deſtroy and trample upon the innocent (contrary to their expectation) may be diſappointed. Let ſome courſe be taken that all perſons may buy their eſtates free from Tithes, that

that thereby henceforth none in all your Dominions may be forced to pay Tithes to the Miniſters, for that hath been, and is ſtill the chiefe cauſe of perſecution, and diſcontent in theſe, and other Nations. *Suffer by no means (you having reſpect to the Honour of Chriſt) that any Confeſſion of Faith be ſet upon the Throne, as equal with the holy Scripture; for Confeſſions are only to diſtinguiſh one Sect from another.* Aſſiſt not with the ſword, or money of the Common-wealth any Sect, or perſon in particular, that you may not hinder the truth (which hath been long kept under) from manifeſting it ſelfe by it's own power; for Magiſtrates (as Magiſtrates) have no permiſſion to favour any Sect, or perſon in particular, if any of them (being conſidered as a private perſon) will be a member of a particular Congregation, he hath his liberty, as wel as others, and may honour the ſame with his preſence, with his tongue, with his pen, and with his owne money; but not with the ſword or money of the Common-wealth: for the Magiſtrates (being choſen by the generality of the people) are to ſtand immoveable in the Centre, (as Moderators) between all Sects: They are in regard of their office, as treaſurers, who are intruſted with a ſum of money to imploy the ſame, not for their own, or any ones private advantage in particular, but for the benefit of all thoſe that have intruſted them; if it were the magiſtrates worke to ſet up a National Miniſtry according to their own will, then we ſhould be in danger to have as many religions, as there be ſeverall wayes of government in the world,

world, and the Magistrates changing their opinion, the whole Nationall Ministry must also as often be changed: What is that, then, but to do his own will, instead of the will of God, and to have his pleasure upon the souls of men. It were better, and belongs especially to your office, not to follow the traditions of men, but to examine and reforme the Laws now in force, and to disanull such as are destructive and without mercy; contrary to the Law of Nature, and the revealed will of God: which ought to be in all ages, and in all Countreys, only our rule. It is also your honours work and business, diligently to consider, what properly belongs to the office of a Magistrate, before you put the sword, and power of these Nations into their hands: for through want of care in so weighty a matter, the whole Common-wealth is in danger (as in times past) to fall under the dominion of one particular Sect, whose Ministers (to bring the common-people, and so the Magistrates, under their jurisdiction) are commonly infecting with their forms, not only the publick meeting-places, and the houses of the poor, or hospitalls, but also the Schools (called Universities) which have by the subtilty of them in all Countreys; almost lost the name Universal, by being misapplied to self-ends and interests. Now to reforme those corruptions, it is necessary that the magistrates, (whose work it is to have an eye to the good of all) do expell out of those publick houses or Colledges (being builded with the money of the common-wealth) all meer humane forms of Religion, that they may not longer make a trade

and

& merchandize of the things of God. Granting an equall liberty to all peaceable people (as being but reaſon) that ſuch as have ventured their lives and eſtates in the time of warres, ſhould in the time of peace enjoy a like liberty with others; which may ſeem be, if you ſeriouſly conſider the things all along propounded; not that I am come unto *England* to be your inſtructer, but to bring to your Honours remembrance thoſe very things, which have been upon your own hearts, in order to the eſtabliſhing of ſuch a generall liberty, as hath been for many years of late pretended unto; being the only way wherein you may expect the bleſſing of God upon you, and your poſterity, againſt all oppreſſors, to the taking away of that ſhamefull reproach, that the Magiſtrates, and Miniſters, in *England* have brought down the King and Biſhops, rather to ſucceed in their places, then to bring the people to peace and happineſſe. If the power (to defend the good againſt the evill) in all Countreys be ordained of God, *Romans* 13. then reaſon requires, that all ſorts of people of what Nations ſoever, being in one Countrey together, ſhould be protected, as wel as if any of them ſeverally was in his own: which cannot be, except there be a good publick-minded and godly Magiſtrate, that will ſuffer all ſorts of people in any one Countrey, as God ſuffers the ſame in all Countreys of the world; which I expect firſt in *England*, and ſo from thence to break forth (as a light) to all other Countreys and Nations, as having long enough walked (as in the night) by the glimps of particular lights. It

is

is time that the univerſal work of God (as the Sun) do out-ſhine all that is particular; to which end I implore the preſence of the moſt high God, to be in your Aſſembly to guide and direct your hearts in all thoſe things, that may be acceptable unto him, and moſt agreeable to his good will and pleaſure.

Your Honours, and all mens humble ſervant,
Peter Cornelius, V. Z.

London the 24. *of Jan.* 1659. Hollands *ſtile.*

Give ear to the poor, for the cry of them is exceeding great in theſe Nations.

Peter Cornelius, V. Z. (*together with ſome other lovers of the common good*) to the Mighty, Potent, Farre-renowned (*yet mortal*) Lord Oliver Cromwell, Protector of England, Scotland, and Ireland, &c. *For the promoting of good Governement, wiſheth long life, wiſdome, and foreſeeing Councellors of State, to the end, that his actions may tend, not onely to the convincing of all that envy him, but that alſo he may be a light, and an example to all Dominions, and Governments in the world.*

WOrthy, and (as I hope) favourable Lord, being come into *England* during the time of your free government, I have with much chear-

ful-

fulneſſe beheld the great freedome, which this Nation (ſince the putting down the authority of Biſhops) doth enjoy, which I hope by degrees, will more and more prevaile in the world, to the taking away of all force upon Conſciences, that men may be led and governed by reaſon, as men, and not as beaſts, by compulſive power. And that thoſe who are once delivered from the Antichriſtian Captivity, may not be taken Captive again by others; who, together with the great Antichriſt, ſeek their own greatneſſe; It is moſt highly neceſſary that the Example of Chriſt (to reconcile all into one) ſhould be followed; for thoſe that force the Conſcience, being not able to bring all under them by worldly power, do commonly manifeſt their own inclination to be void of Chriſtian love, and forbearance, by gathering into Sects and Schiſmes, ſo that beſides the great Antichriſt, there are many little Antichriſts, that endeavour to riſe up. None of which, being able to endure any oppoſition, or gainſaying, do ſeek to gain, and draw a part of Chriſtendome under their juriſdiction. On the contrary, the Lord Jeſus Chriſt hath taken captivity captive: That is, put thoſe to ſhame that held others Captive, by his Aſcention into heaven, and gave gifts unto men, that they ſhould not be led aſtray again, *viz.* he gave as means to ſalvation, Apoſtles, Prophets, Evangeliſts, Paſtors, and Teachers; whoſe doctrine alone, while it is yet through Gods mercy; as a meaſuring line or clue of thred in the world, we ſhould ſet that on the Throne, treading under foot, all meer humane traditions,

ditions, as Idolatry: That ſo all Chriſtendome, being divided into divers Sects (as formerly the *Jews* were) a generall way of Church-meeting may be inſtituted, for the hearing of Gods word read unaltered and unſophiſticated, leaving a freedome for all Sects, as well the one as the other to aſſert their owne apprehenſions and underſtandings upon the Leſſons of their Maſter Chriſt, without being tyed to one anothers opinions.

☞ For it belongs only to God and Chriſt to have dominion over Conſciences, and to Magiſtrates to prevent any from exerciſing Lordſhip over the Conſciences of others; in ſo doing they would be true maintainers and defenders of Liberty, when they uſe not their power againſt thoſe that aſſert their own meanings, but againſt thoſe that would compel others to be of their opinions. For this, *viz.* to deal equally in matters of Religion towards ſubjects, is not only good and pious, but is alſo the foundation of a good Government. Whereas otherwiſe, when one Sect ſhall be encouraged and commended to the Church, and the other excluded, then jealouſie and envy will ſpoil all; ſo that the Magiſtrate in ſtead of being beloved, may often fear that their State will be undermined, and at length totally deſtroyed; eſpecially, when that one party is become numerous, or do joyn with a forraign or homebred enemy. Wherefore, though they ſhould want the fear of God, yet for their own peace-ſake, they ſhould give freedome to all: and the rather ſeeing thereby the nobleſt and beſt of underſtanding, are from all

places

places invited and convened in: for whose wisdome sake (as of *Josephs* in Ægypt) without respect of persons, they ought to be suffered to come in by the Magistrate for the common good and welfare. So that there may not only be a refining in Civil, or Politick, but chiefly in spirituall matters. For as formerly amongst the Jews, (when men began to believe that the Priests under the Law could not erre, as to their Institutions and Traditions) Gods commands were made void or of no effect: After the same manner also hath it been since the time of the Apostles in Christendom, that instead of the holy Scriptures only (having been confirmed by Miracles) which should be held a rule of Faith; yet some (being lovers of themselves) have taken upon them a dominion, jointly with Christ, giving out, that men must believe and hold for true, whatever the Church, (*viz.* the Bishops, or other superintendents thereof) do declare as truth. The common people not perceiving (by reason of the great respect which they bear to those that are set over them) that some of them seek to make themselves great, they have soon attempted to hold forth the authority of the Scriptures, according to their own sense; upon which when they have introduced matters contrary to reason, and people have refused to receive them for authentick, they have by their acquired authority kindred the people, from so much as to speak or whisper against it; constraining them to believe what they say, and also to rely upon them and their absolution: and to take away all scruple from the people, have gi-

ven out that they will anſwer for them at the day of judgement; Yea moreover (which is far more terrible) will undertake to pawn their ſouls for theirs. By which perſwaſions, the people being in anxiety fal into their boſomes, (as in former times) in their groſſe darkneſs, oppugning the holy Scriptures and the conſciences of ſome, with greater earneſtneſſe, are reſiſted and rejected. Yet theſe men being driven out by Tyranny, and ſeperated from Popery, have commonly ſomething of that ſower-leaven remaining in them, to bind others to their opinions, making, as a foundation of their fellowſhip, new forms, over and beſides the holy Scriptures: whereby they have not exalted Chriſt but themſelves: they have not held cloſe to that only name, which was given for men to be ſaved by; but many names, as heads of parties (according to the different forms) they have brought into the world. Whence great ſtrangeneſſe, making of parties, yea, ſometimes war, and horrible blood-ſheddings have enſued: which have been managed, not for the ſake of the holy Scriptures, (which they all held for truth) but to keep up their own opinions: till again, ſome more underſtanding men perceiving the various differences of the forms and wayes, and the miſchief and wicked diſturbance, which this ſtrife and variance, in writings of diſputations and controverſie hath produced, have juſtly rejected all names and rules, beſides the name and rule of Jeſus Chriſt, living among them, as men full of love and forbearance; whoſe underſtandings and life, claſh not againſt the holy Scriptures

and

and ſound reaſon : although they differ among themſelves in apprehenſions upon ſome places of the Scripture, but do continue in brotherly love and unity ; by which forbearance they do not only ſet others in the right way (ſo farre as they are in the truth)but are alſo by others brought out of the way,wherein they themſelves did erre:a thing which ought to bear ſway with all men,according to the words of Chriſt (*As you would that men ſhould do unto you, ſo do you unto them alſo*) that they ſhould bear with one anothers opinions and conceptions, as they would themſelves be born withall in theirs. For it hath more the reſemblance and appearance of compelling the Conſciences, and of Tyranny,then of Reaſon,to preſs any one to come up to anothers apprehenſion,as neceſſary, before he can apprehend it with his own underſtanding to be good and neceſſary.

This hath been in former ages the policy of Perſecutors, and makers of Sects and Schiſmes ; who not only have caſt out by their power,ſuch, whoſe underſtanding they could not bring to agree with theirs : but being unable to do it,have made great broils, rents,and diviſions in the world;whereas every one (ſince God is ſo long ſuffering) ought with conſtant perſevering love(without deſpairing in the work)to labour according to their power to enlighten others, that are in darkneſſe.For if thoſe that have the light reject others, or depart from them;then the blind having no good leaders,muſt needs go aſtray,and being led by the blind fall into a deep abyſſe of Ignorance. On the contrary, all

true

true lovers of the common good, do labour not only to take out of the world Factions, but alſo all humane inventions (as much as in them lieth) that ſo the Lord Jeſus may alone remain Lord and Maſter; whoſe ſayings they bear great honour and reſpect unto, although they poſſibly cannot underſtand the meaning of ſome particulars; yet being confirmed by ſignes and wonders; do hold the ſame for good and true. In which thing as to the ſalvation of man, they will put no truſt or affiance in any beſides Jeſus Chriſt; nor yet receive any thing as truth, but that which they themſelves can apprehend to be good and agreeable to his doctrine; therefore do they themſelves not ſet up or own any authority, whereby men ſhould rely upon it, nor yet ſhould give any others Authority whereby to draw men into their party, but ſhould bind all men unto Jeſus Chriſt, whom they acknowledge only for Head and Saviour.

We deſire from the bottome of our hearts, that all men might be gathered together under that one name, and that your Highneſs (from whom almoſt every one expects ſome ſpeciall work) will help to cleanſe the Chriſtian Religion, and worſhip of God, from all prevailing exorbitances; and to that end would inſtitute (as an eternall memoriall and example to all Dominions and Governments in the world) in every City and in every County throughout *England*, *Scotland*, and *Ireland*, one generall Chriſtian aſſembling or meeting-place, in ſuch a form, that all people may ſee one another round-about by the help of ſeats, riſing by ſteps, having

having before them convenient leaning-places to read and write upon; alſo one deſk aloft on one ſide or end, to hear the holy Scriptures read at a ſet time, giving freedome after that reading, to all people, orderly to confer together, concerning the Doctrine and Inſtruction of their Lord and Maſter Chriſt: That all Lording over Conſciences being prevented, all people might come together, without receiving any obſtruction by any human forms or contrivances, even as the Jews being divided into ſeveral Sects (as *Phariſees*, *Saduces*, *Eſſeens*, and *Herodians*, &c.) met together in one Temple, ſo we would not deny any particular Congregations of their freedome, of peaceable meeting among themſelves about the Ordinances of Jeſus Chriſt (as the Orders or Synagogues of the Jews were not at all infringed) nor bereave the Miniſters or Teachers of their benefit, which they receive (of their own people) for their maintainance: for they having a fit opportunity, may the better bring in their ſenſe with others, into this generall Church-meeting. That ſo the truth getting enlargement, the honeſt party may be reſolved into unity, and the bad (that cannot indure the light) may be diſcovered, and made known; who only ſeeking Dominion and rule, ſhould not by any means be imployed in high places, in matters civil or ſpirituals; that ſo the ſeat of Government may not be uſurped by their Adherents, when things go contrary to their minds (being cruell Wolves) who in ſeeking of their advantage, will not ſpare the flock, over which the Rulers (who ſhould be placed to keep

the

the people in order) ought eſpecially to take care, that they do not hinder them from the liberty of ſpeaking freely; as it happeneth commonly in particular aſſemblies or congregations, contrary to the laudable practice of the Jews, *Acts* 13. 15. who themſelves, after the reading of the Scriptures, did invite and ſtir up *Paul* and *Barnabas* (being ſtrangers) to ſpeak.

Hence when underſtandings might be ſo free and uninterrupted, there would not only ariſe a clearing of the underſtanding, and reforming of the lives of people; but alſo a yielding, ſubmiſſive, condeſcending love: for the wiſeſt and experteſt men daily coming thus together, to teach and to be taught; it would incline the hearts of thoſe that ſhould behold them, one towards another, which we may diſcern in worldly matters, (as in making of Treaties or Peace with Nations) whereas otherwiſe they being drawn up, and ſtretched beyond their preſent apprehenſions, by the ſupream Authority, they ſtand upon their guard in oppoſition to one another, as well in ſpirituall as Civil affairs. This now being ſo, it will eſpecially concern your Highneſs, whilſt the eyes of all are fixed upon you, to ſet a compleat Example, that all people (*that do ſlander you, as to have no Religion*) may evidently perceive, that you do only maintain the Chriſtian Religion, and not Countenance any other particular name or Head whatſoever. For Jeſus, the only heavenly Teacher, (who hath been long enough trod under foot by Sectarians) ought to be ſet up above all; and that all men as Brethren

thren be joyned together, is the only way to abolish all Lording over Conſciences; which hath already driven him out of his ſeat, and many hundred years ſince poſſeſſed his place, that at length the ſpirituall uſurpation, with its Antichriſtian Dominion, may be laid down at his feet.

Thus doing you will be accounted a follower of the example of the good King *Joſiah*, 2 *Kings* 23. who to reform the Jews worſhip of God, threw down all *Chimerims* and Idolatry, and brought forth the book of the old Covenant, to the ears of the people; and all the people ſtood in that Covenant. So will all Chriſtendome (unleſſe any would ſet up man, to rule together with Chriſt) commend your diligent and wiſe forecaſt, and circumſpection, and pray for the proſperity of your eſtate, to the ruine of the Romiſh Seat, which (together with all that would force Conſciences) hearing the report of this noble Freedome, will begin to tremble, yea, even their ſilenced children, whoſe mouths have been muzzled by compulſive reſtraint, will begin to ſpeak; and ſo in time of need, ſeeing your free Government, may come to ſhrowd themſelves under your wings. To which, God the Father who beholdeth you, and all Mens actions, afford his grace, through Jeſus Chriſt, *Amen*.

To his Highneſſe *Oliver* Lord Protector, of *England*, *Scotland*, and *Ireland*, &c.

MIghty, and (as I hope) prudent Lord, being by the Loadſtone of your free Government drawn, and come into *England*, I have not only beheld the multiplicity of Opinions, and various differences of Sects (who have been long held together in a falſe peace) but alſo have laid before you an expedient (in my Letter of the 24. of *June*) to bring them together to a true reall unity.

I hope (ſeeing the bonds of Antichriſt are in a great meaſure broken in *England*, by the effuſion of much blood,) that you as a ſkilful Pilot, will keep your hand at the Helm, & your eye upon the ſail, that ſo the little Antichriſts, who ſeek to rule over Conſciences, may not bring your work to ſhame and reproach, by exciting you to Tyranny, and thereby obſtruct you in perfecting the ſame. For ſeverall Princes and Magiſtrates have formerly laboured to bring down the Antichriſt; but not rightly knowing the nature thereof, have (unawares) not obſerved the little ones, while they oppoſe the great ones only, as Biſhops and others; and the litle, ſelf-ſeeking ones to become great, have to their power helped the Magiſtracy (as if themſelves were Enemies of the ſpirituall domination) only that they might ſucceed in the others places, which evidently appeared as ſoon as ever they began to take breath, in that they have inſtituted new forms (the cauſe of Sects and parties) by framing new Articles

of

of faith,over and beſides the holy Scripture,thereby to ſhut men up within the Park or Incloſure of their own opinions; by which means they ſet not up Chriſt in the hearts of men,but their own Kingdome and Dominion, which is Idolatry. And the Rulers being brought on their ſide,oppreſſion hath been exerciſed upon ſuch as have not worſhipped their Images (I mean their contrived Forms) without life.

Now to oppoſe theſe deceitfull ſpirits, who in an Angellicall humility and lowlineſſe, come with great and lamentable complaints and petitions. The good Magiſtrates, to the end they be not deceived, ſhould, for the protecting of the Innocent, be armed with a Divine foreſightfulneſſe, and circumſpection, for they by all means(as if the Magiſtrates could make their dead Forms live)do inceſſantly implore the interpoſing their Authority,well knowing, that there is no better way, to bring the Common-people (wherein the ſtrength of a Nation conſiſts) under their jnriſdiction, and do ſometimes ſet the Magiſtracy (which to govern well cannot be too high)by degrees higher and higher; yea upon hopes thereby to have their Forms ſubſcribed unto)reſolve to make any body their King or Emperour; being well aſſured, that when he hath thus given up his power to them, and ſet them on the Throne,they may afterwards do with him what they will.

For the moſt part all Kings have loſt their power, by giving too much Authority to the Miniſtry or Teachers, and have become (inſtead of Lords,

ſervants; yea (fearing the oppoſition of them and their followers) have for their ſakes become Tyrants.

Conſidering theſe things, the Magiſtrates to whom (and not to the Teachers) the ſword is given, for the protection of the good, ſhould hold it faſt, to prevent and fruſtrate all cunning and ſubtil practices, and inſtead of giving Miniſters or Teachers power and Authority, ſhould (by their generall Aſſemblies ſet up in all Cities and Countries) draw the common people out of their boſomes and dominion, that they may looſe their uſurped power, that ſo the ſword may return into its right place, for which God hath ordained it, without the Magiſtrates needing in their Government, to have dependance on the Miniſters or Teachers, who are wont to incenſe the people againſt them. This (beſides that the whole power will come into the hands of the Magiſtrates) will bring many thouſands a year to the Common-wealth. For the people having opportunity to come into the generall Aſſemblies, out of love to hear many wiſe underſtanding men, will not need to give maintainance to the hirelings, who Lord it in particular Congregations, whereby the Magiſtrates (who now begin to lighten or eaſe the burthen of maintainance) will be beloved more then formerly. Then ſhall we firſt be able rightly to diſcern, when the power is come into its right place, what the Magiſtrates are, who now many times are accounted oppreſſors, and evill Governours: though it may be that oppreſſion and evill government doth proceed more from the

nature

nature of the Teachers, then of the Magiſtrates, who (now the way to make the Teachers powerleſſe is opened) will begin to appear more evidently then formerly, and the more, becauſe the common aſſembling-place may be inſtituted for drawing of the people from the Miniſters in all places, without compulſion of any man, bringing all Sects (without giving wages to any) as brethren to equal priviledges. But if thoſe that are of one and the ſame opinion will have particular Congregations, and Set-Miniſters, let themſelves pay them as a Maſter doth his ſervant. For its no reaſon that a man ſhould help to maintain anothers ſervants; eſpecially, if they be ſuch as (in his judgement) are ſoul-deſtroyers; who (being in his ſenſes) would aſſiſt ſuch enemies as do countermine him? Is it not to be wondred at, that the Miniſters (who would be eſteemed more then the Magiſtrates) ſhould (to the ſhame of their Church or Congregations) deſire wages of them, for whom they have not laboured? Neither is it the mark of a true Church, where the Members thereof are ſo covetous, and unmercifull, that they will not maintain or provide for their own Miniſters; and the Teachers (loving the wages of unrighteouſneſſe) do (contrary to the 10th. Commandement) covet the goods of others; whereof the Apoſtles and their Congregations, would have been aſhamed to think, much leſſe would do it. Yet I hope, that once the Conſcience-burthening-law of conſtraining to pay Tithes to the Miniſters (who ſeek rather after Lucre then the Truth) for the reſt of theſe Nations, will be made

null.

null and void. Some courſe being taken to ſupply the neceſſities of the Miniſters, who by ſuch Act (that none ſhall be forced to pay Tithes to them) may be brought to a want of a ſubſiſtance; and yet that this may be ſo done, only for thoſe that are now made deſtitute, but no enconragement for any others in time to come. And by this the Magiſtrates (while every Sect maintain their own Miniſters) will be freed from laying ſuch intollerable burthens on their Subjects, having to provide for none elſe, but thoſe, who are appointed in the generall Aſſemblies or meeting-places, to read the holy Scriptures, and keep the people in order; to ſhew that they are no maintainers of Sects, but of the Chriſtian Religion; being as Fathers and Mediators, to bring the good together, out of all Sects, to unite under the name of Jeſus, to the end that his Kingdome and Government may be enlarged, for an example to *Holland*, *Denmark*, *Sweden*, *France*, and other Kingdomes, who ſeeing there is no force nor conſtraint uſed, will eaſily be brought to a firm bond of Unity. This being the only means by forſaking all Men, and human-Forms, to be bleſſed by Chriſt (whoſe honour only is ſought) againſt the Antichriſt, contrary to the way of other Kings and Princes, who being ſeparated from Popery, have made themſelves unworthy of the bleſſing of Chriſt, by giving honour to the bare name of *Luther*, *Calvin*, and others, inſtead of giving it to Chriſt, having been deceived by the little Antichriſts their followers; who as well as the great one, ſeek their own glory; eaſe, and idleneſſe; and as

if

if they had no fellowſhip with the great Antichriſt, have put the holy Scriptures into the common peoples hands, which was before was prohibited to be read, only ſeeking that we ſhould agree with them in their Forms, applying and fitting themſelves (ſuch is their ſubtilties, to the temper of the times: as a Fowler gives ſcope to a Bird he hath already in a ſtring, that ſo at length it may be content to live in a Cage. Now againſt theſe little Antichriſts, who under the name of giving liberty, would bind the people to their opinions) the Magiſtrates (being taught by experience) ſhould as wel counter-work, as againſt the great, that they may come to the very root, bringing the holy Scripture (which was formerly prohibited to be read) with great Triumph into the generall Aſſembly or meeting-place, and ſet it on high, to the end that the ſound or report of this, to wit, that Chriſt alone muſt rule (by his word) in the hearts of men, among all Nations (according to the great work done in *England*) may be heard, giving liberty to every one, after the reading of the Scripture (contrary to the little Antichriſt, who wil have it underſtood only according to their own Forms and Expoſitions) to ſet forth his own apprehenſion, without being bound to any ones opinion: That ſpirituall matters being applyed to ſpiritual, Antichriſt may be ſtormed with two Armies, *viz.* the Truth againſt Error, and the materiall ſword againſt oppreſſors, who by their arrogating diſpoſition and excluſion of others, do ſeek to reſtrain the liberty of ſpeaking, which diſcovers the errors of the underſtanding for the cure thereof.

thereof. Whereas, by ſtopping the mouths of people (as heretofore) they make men incureable.

Now to further this, that the weakneſſe or Ignorance of ſome may be remedied by the knowledge of others, without diſturbance or Confuſion, it will be neceſſary that the Authority of the Magiſtrate interpoſe in this generall Aſſemby or meeting-place, that every one may ſpeak in their order, ſtaying their time, and thoſe that break order, may (after due warning) be ejected, till they are better diſpoſed, without oppreſſing them by Impriſonment or otherwiſe.

This would be glad tiding, yea, a true year of Jubilee, for thoſe that lye in priſon, only for aſſerting their opinions in matters of Religion; that now they may (together with others) bring in their underſtandings into this generall Aſſembly, to receive or give light. And to the end, that Antichriſt (or he that exalts himſelf above others) may be continually ſhut out, it is exactly to be obſerved, that no preheminence or ſole priviledge be granted to any, (of offering any thing, or of ſpeaking firſt) that ſo every one being at liberty and unhindered, may bring forth that which is moſt conducing to the Common welfare, according to the words of *Paul*, 1 *Cor.* 14. 16. All of them ſitting ſtill, ſo long after the reading of the Scriptures (as being ſwift to hear and ſlow to ſpeak) till any one think it fit (in his judicious and humble mind) to propoſe ſomewhat for mutuall edification; endeavouring withall to make his diſcourſe ſhort, that another may have his turn likewiſe, contrary to the cuſtome of the

the common Teachers, who only, or ſolely ſpeaking, do lengthen out their diſcourſe, to the wearineſſe of their Auditory; for which end the Moderators (who ought to be meek and underſtanding men) are to obſerve that there be due order kept.

This (ſeeing no Forms or Articles are made in it beſides the holy Scripture) will be a Councel and Synod, ſtanding alwayes open, to all rational people, without impoſing any mans concluſions, contrary to the former Aſſemblies, who have excluded all Nations and Poſterity (by their ſelf conceitedneſſe) dividing people, as by a wall of ſeparation, one from another, by their Forms: whereupon great eſtrangement hath enſued, as if they were different Nations. And the better to ſet up their Antichriſtian Kingdom and dominion, have ſo contrived their Catechiſmes, that they have bound up, and ſo ſpoiled the underſtandings of their children, before they come to have the uſe of Reaſon, holding their dependants or Members, captive under them in their Net, as beaſts, contrary to the order of their Creation: well knowing, that if they gave them the liberty of ſpeaking, they would not be long worſhipped as Idols, or ſacrificed to, as Bell at *Babell.*

Contrariwiſe, people, in the general Aſſemblies, when all underſtandings and tongues are free, will be ſtirred up to the exerciſe thereof, and by conferring together, will come to knowledge, love, and familiarity. The truth (which hath been long kept under or with held in unrighteouſneſs) will ſcatter the lyes, as light doth darkneſſe, and the great cre-

 dit,

dit, which we have given to ſome Teachers in particular, will by oppoſition be diminiſhed, and the power of all Sects; (the one diſpelling the Errors of the other) will be broken.

This will be the place, where we ſhall diſcern & learn to know, the moſt wiſe as *Solomon*, and meek as *Moſes*; which out of all Sects (only ſuch as ſeek to domineer over others excluded) may be appointed as Councellors, to keep ſteady the ballance of Government, without reſpect of perſons, to the end, that the Spirit of God be not confined; which will be a ſure mark, that Wiſdome (for the ſake of which Kings in times paſt were bleſſed) is under this Government eſteemed above gold and ſilver; being the principall to diſtinguiſh all things, chiefly Policy from Religion, for the common good: For Magiſtrates (if they would remain without uſurping the Office of Chriſt) may not make Laws in matters of Religion, but againſt evill deeds, to protect the good: To the end, that their Subjects (from whom they receive Taxes and Impoſitions) may be protected in peace, of what Religion ſoever they are: For the power to puniſh evil-doers, is ordained of God in all Lands, without reſpect of Religion, and whoſoever oppoſeth that power, oppoſeth the Ordinance of God; not that all Officers (though they rule ill) are of God, or are his Miniſters, but thoſe only, who adminiſter their Office rightly, according to Gods will: Otherwiſe, thoſe who heretofore have riſen up againſt Tyrants, oppoſing their perſons, ſhould have been indeed oppoſers of Gods Ordinance: contrary to that of the Apoſtle, *Rom.* 13. who

The Magiſtrates from the higheſt to the loweſt, ought to be men of publick ſpirits for their work (concerning their office) is not a particular, but a generall work.

13. who hath ſaid, that ſuch as are continually imployed in the defence of the good, are the Miniſters of God, untill they have by falſe Teachers, been drawn beſides their Office, to domineer over Conſciences, and ſo brought into the ſervice or Miniſtry of Satan, to the grief of their Subjects.

But I hope, that once the ſword, which hath been with-held from lyers and oppreſſors, ſhall cut them off together with the Cable of their hope (the Tithes) that ſo the ground of almoſt all oppreſſion being taken away, not only the Subjects, but alſo the Magiſtrates, may live in peace; who are now continually liable to hear the complaints of the head Sectaries, who ſeek to domineer over others, it being the nature of ſuch, who finding their own weakneſſe, do make power and force their refuge, contrary to the example of Chriſt and the Primitive Saints, whoſe ſtrength was only the evidence of truth. Wherefore all people (and chiefly Magiſtrates) are to take heed that they aſſiſt not lyes, uſing their power (according to Gods Ordinance) only againſt thoſe that are to the prejudice of good Government, or the hurt of mankind in generall, without mingling Pollicy, and Religion, which were ordained for ſeverall ends; the one to defend the good men againſt the evil, and the other to make the evill good. There remains only, that the Magiſtrates (for an example to their Subjects) do null all humane commanding and conſtraining-Laws in ſpirituall matters, *that ſo all plants, which the heavenly Father hath not planted, may (according to the ſaying of Chriſt) be rooted up,*

which will beſt take effect when the dominion of the Teachers, is through the power of the Governours, come to an end; and their hope of domineering over others cut off. *For Magiſtrates, inſtead of Lording it over Conſciences, ought on the contrary to hinder all Lordſhip over Conſciences,* that complaining and murmuring may come to an end, and that the righteous may rejoyce.

For which end, that we may tranſmit the World unto our poſterity, in a better condition then we firſt found it, I have contributed this little to my power.

I beſeech your Highneſs, let not any preingagement oblige you, to what you may afterwards ſee inconſiſtant with the Magiſtrates true intereſt, with the due liberty of Gods people, and the free propagation of the Goſpel. It were better for you and more for your Honour with *Ahaſhuerus*, to contradict your own hand and Seal, then with *Herod*, to perform a raſh engagement.

But while it is yet in your Highneſs choice, let not the right hand of brave Atchievments for the vindication of liberty be ever ſtained with authorizing (to the honour of men, and diſhonour of Chriſt) any Confeſſion of Faith, Ordinance, or Decree; which will in the leaſt intrench thereon, or indulge the enemies thereof. Be not deceived, by ſuch perſons as pretend to advance your Honour, as in the time of *Daniel* was done to King *Darius*, that the good people in thoſe and other Nations, may not be diſappointed of their hope and expectations in you.

I do wiſh for concluſion, that your Highneſs, and all your Counſellors of State, to the bringing down of Antichriſt, and all his Adherents, may have a great heart, and humble under God and Chriſt. That the great work done in *England*, come not to the Honour of a mortal man, but to the honour of him, who hath received the power over the Kingdomes of the earth.

Be wiſe as Serpents, and innocent as Doves, Matth. 10. 16.

O Lord of all Lords, and Magiſtrates, teach them that rule as Gods in the world, to conſider, that they are but men in thy eyes; That they may handle their Subjects after ſuch a manner, as they wiſh to be handled by thee in thy judgement.

To his Highneſs *Richard* Lord Protector of *England*, *Scotland*, and *Ireland*, &c. *Peter Cornelius* wiſheth, an univerſall and unbiaſed heart, to the end he may as a true Moderator ſo hold the ballance in the Government, that one Sect may not domineer over the other.

Unexpected, yet (I hope) *ſeaſonable* Lord Protector,

BEing come into *England* in love, to the common good, I have after much longing ſeverall times had opportunity to ſpeak with your Father about

divers

divers matters, to whom alſo I delivered two Letters, which he promiſed to conſider of, and was willing I ſhould have liberty further to declare my mind and ſenſe unto him: this being prevented by his unexpected death, I have thought fit forasmuch as your Highneſs hath ſucceeded him, to transfer the aforementioned Letters to you, hoping that my counſell (which your Father did not deſpiſe) being joyned with your power and goodneſs, will order all things in ſuch a way that the light of liberty kindled in *England*, may enlighten all Kingdomes and Governements in the world.

Your Highneſs is not ignorant how the Pope of *Rome*, and the Biſhops have held many thouſands, in theſe, and other Countreys, together in a falſe Peace by the bands of Tyranny, untill ſome magnanimous ſpirits (not able any longer to bear that injuſtice) did with a ſtrong arme, throw of the Tyrannicall yoak, by reaſon whereof the falſe peace, being thus interrupted the people is become divided into many kinds of Sects and opinions, which yet is better then to have them bound together in a falſe peace, with the bands of Tyranny, for the diſeaſes as well of the mind, as of the body, cannot be cured unleſſe they be firſt manifeſted, neither would he do the part of a ſkilfull Chirurgeon, that ſhould endeavour to ſkin over the wound, without cleanſing the bottome, but rather diſcover his baſe deſigne in preferring his own Intereſt before the health & welfare of the Patient, for this cauſe it will be good to ſuffer every one without any let or hinderance, to manifeſt his ſence and

and diſeaſe (as well in ſpirituall as bodily matters) to the very bottome, that ſo the corruptions being found out, the remedy for cure of the ſame may be applyed, to which purpoſe that every error might meet with its Antidote; I did in my Letters delivered to your Father, propound the ſetting up a generall meeting-place, in all Cityes and Countryes, which might ſtand as a clear light between all Sects, for the diſpelling of errors; not by violence, but by the power of Scripture and reaſon, without binding up the liberty of ſpeaking, (whereby the defects of the underſtanding are kept hidden) which is already much laboured after by the little Antichriſts, that ſeek their own greatneſs, but I hope that you, perceiving the miſtery of Iniquity, will above all things remember *Englands* liberty, which hath coſt much blood, and with a generous ſpirit bring down all deſignes how ſubtil ſoever, without being deceived, by ſuch as come in ſheeps-cloathing, with ſmooth and flattering words, and in a fair and ſpecious outſide, ſhew themſelves like Angels of light, againſt whom you ought as wel to be armed with prudence, as againſt open enemies, that ſo the ſword which is given for the protection of the good, may not be abuſed by thoſe who have more hopes to prevaile with you, then they had with your Father, who knew their diſpoſitions by long experience, yet I hope you will ſhew, and demonſtrate by your works & actions, that you will in that, not only follow, but exceed the Exampler of your Father, by not eſtabliſhing any particular Sect, (which in other Countryes

tryes hath caused a total destruction of liberty) but by maintaining a tolleration for all; For the Lord of heaven hath not designed *England*, for a particular but for a generall work, therefore it is one of the main businesses of Magistrates, to try the spirits of those that repaire to them, for there are two kinds of Spirits that stand in direct opposition, alwayes working the one for their own particular, and the other for the common good, not only to cure the distempers of the mind, but also to take off the burthens and afflictions of the body, and when you are at a losse, stand centred in the eternalls will, who can make way for true wisdom, to direct and lead you in and out, before the people. Thus having born testimony against all oppression, I leave it to God, your Self, and your Counsel, not doubting but if it should prove ineffectual God will raise up instruments for delivering of the oppressed, *and subscribe my self to be, A well wisher of Englands liberty, and all other Nations happinesse.*

Peter Cornelius, *Van-Zurick-Zee.*

FINIS.

A mercifull man (being sensible of the poverty and afflictions of others) cannot be in peace before he have done his endeavour (according to his power) to ease the burdens and afflictions of the opressed: therefore have I, to discharge my duty, in another *Treatise* (which is to be published) propounded a way to make the poor distressed people, in these, and other Nations happy.